

The Converted Catholic Magazine



JESUS CHRIST — AS SOVEREIGN LORD

ARCHBISHOP ON THE SPOT

PORTUGAL—EXAMPLE OF A CATHOLIC COUNTRY

EVANGELICAL MOVEMENTS WITHIN THE CHURCH OF ROME

THE IMPOSSIBILITY OF PURGATORY

CATHOLICISM AND COERCION

— . . . —

November, 1946

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THE CONVERTED CATHOLIC MAGAZINE

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The Converted Catholic Magazine

Edited by Former Catholic Priests

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Vol. 7 (New Series)

NOVEMBER, 1946

No. 9

EDITORIAL NOTES AND COMMENTS

A NEW DOGMA

POPE PIUS XII is planning to decree as a dogma of eternal truth that the Virgin Mary was taken up bodily into heaven after her death. This is called the 'Assumption' of the Virgin Mary, which hitherto has been taught to Roman Catholics only as a matter of pious belief. After the Pope proclaims it a dogma, everyone who publicly doubts or denies it will come under the Pope's curse of *anathema*.

It will be the first time in history that a Pope has formally used his powers contained in the dogma of Papal infallibility, which was decreed in 1870. It is very puzzling to figure out how a man could infallibly decree himself to be an infallible teacher by the very act of declaring himself infallible. When Pope Pius IX, in 1870, did this, he also decreed that all Popes before him were infallible and that all those coming after him would be likewise infallible.

A report from Rome in the *Boston Globe* of last August 17 states that Pope Pius XII will declare this new dogma of the Assumption of the Virgin Mary after he has polled all the bishops of the world for their opinion.

Thus another of the prerogatives belonging exclusively to Jesus Christ as God Incarnate will be accorded to the creature Mary. It will make salvation for Roman Catholics one step harder, and will add still another curse of *anathema* against Protestants.



STATE AID FOR PAROCHIAL SCHOOLS

WISCONSIN will vote in the coming November elections on a constitutional amendment whether or not to provide free transportation for parochial and private school children. Roman Catholic groups have been agitating for this since 1943, but determined opposition from Protestant and other groups held up passage of the Joint Resolution (19-S) till it was rushed through under Catholic pressure on the closing day of the last session of the 1945 legislature. The Madison council of churches, and the Madison ministerial association, are working hard to enlist popular support against it all over the state.

To many people a bus ride for a Catholic child to a parochial school at public expense seems a small matter to make a fuss about. They think only of

the convenience to the child, not of the well-known fact that the free bus ride is only the first step to state aid for parochial schools in other matters, even to the demand for the payment of salaries by the state to the priests and nuns who teach in such schools. The chief reason for the existence of these schools is because in them ideas and subjects are taught that are not permitted in the public schools. But if the state is to pay for the teaching of Roman Catholic ideas and religion, why deny the same to Protestants, Jews, Mohammedans, Buddhists, even Atheists and Freethinkers?

So important has this question of free bus rides for parochial school children become in many states, that the United States Supreme Court will soon render its decision on the constitutionality of the practice. This should clarify the matter once for all, and enable the states to act accordingly.



RETURN TO MEDIEVALISM

THE BISHOPS of the Social Action Department of the National Catholic Welfare Conference, in a Labor-Day pronouncement from Washington, endorsed the Pope's recent advocacy of the Corporative or "occupational group" system of organizing economic and social life. The Bishops carefully avoided the word "Corporative," which the Pope, however, did not hesitate to use.

Their pronouncement was interspersed with fine phrases, such as "fair labor standards," "fair business practices," "conserving the common good,"

"protecting consumers," etc. They said that their "occupational group" plan is necessary "for the basic reconstruction of economic life, along more Christian and democratic lines," and called upon the U. S. Government to put it into effect without delay. They explained that, "These groups would bind men together not according to the position they occupy in the labor market but according to the diverse functions they exercise in society."

Our readers who are familiar with the Roman Catholic pattern will recognize this as the modern Catholic line on economic matters which was fully described in our March, 1946, article, "The Catholic Church and Economics." This modern Catholic line very cleverly capitalizes upon the weaknesses of present-day democratic society and is calculated to appeal to those who, for one reason or another, have lost some of their faith in the American individualistic ideal. The reactionary Clare Luce and the liberal Senator Wagner are two examples.

Most Americans, however, are entirely unconscious of the way in which the high-sounding principles of the Roman Catholic line fit into the Fascist pattern of "benevolent despotism," which is the Catholic church's social ideal, as exemplified especially by the church-dominated dictatorship of Salazar's Portugal and of Franco Spain. The official Catholic publication "John Smith, Emperor," written in the form of a novel, describes in detail the way in which these social and economic 'reforms' can be used to make acceptable to unsuspecting Americans the re-establishment of medievalism disguised as democracy.

THE CATHOLIC CHURCH IN GERMANY

AN OUTSPOKEN ESTIMATE of the German Catholic bishops' support of Nazism in the past, as well as of their present attitude now that Nazism has been destroyed, appeared in the N. Y. Times of last August 25. It was wirelessly by the reliable 'N. Y. Times' correspondent, Dana Adams Schmidt, from Fulda, where the annual meeting of the entire German hierarchy had just been concluded.

The statements recorded in this report are surprisingly frank for the conservative N. Y. Times, the most outstanding secular newspaper in America. Here is a sample:

"Themselves members of an authoritarian organization that makes wide claims upon its members, many German Catholic churchmen in the early days of the Nazi movement saw in its authoritarian leadership principle, and above all in its anti-communism, a welcome development."

Reference is also made to the growing power of the Catholic church today in Germany, as well as in France, Belgium and Italy, because of its sponsorship of the successful political parties that have arisen in those countries since the end of the war. Despite denials that the Catholic church is committed to any particular political party, this report states that *"it remains a fact that the success of the Christian Democrats in the American zone, was largely a Catholic success."* It also states: "Catholic pastoral letters have also vigorously criticized the expulsion of the Germans from the east, alleged mistreatment of prisoners of war, expropriation without compensation and

the insecurity of life caused by the arbitrary methods of such organizations as counter-intelligence corps." The American Military Government was forced to censor a recent pastoral letter of this kind of the German bishops. The report continued: "The respect in which the Christian church is held by the Western Allies makes it almost untouchable and permits the Catholic and Protestant clergy to speak up in criticism of the occupying powers as no other groups of Germans would dare."

The Catholic Bishops at their recent meeting at Fulda, the report says, *"generally evaded the question of German guilt in the war, excused German 'mistakes' and commiserated with German sufferings."*

Summing up his first-hand observations, this N. Y. Times' reporter says:

"If the German Catholic church lost little in the war, it has learned little that is new. It may help preserve Germany from communism, but it offers little promise of yanking the Germans out of their old follow-the-Fuehrer complex or of solving their problems."

This frank analysis of the incurably Fascist policy of the Roman Catholic church, from an objective and reliable witness, needs no comment.

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CHRIST JESUS - AS SOVEREIGN LORD

"O Foolish Galatians, who hath bewitched you . . ." (Gal. 3:1)

SACERDOTALISM concerns itself chiefly with the sphere of nature, with things of the natural heart, and in keeping the gaze of its devotees down to things of earth. It appeals to man's aversion to spiritual worship and panders to his propensity for the 'miraculous' by means of what St. Paul calls the "beggarly elements" (Gal. 4:10).

A hierarchical priesthood must have a *victim*, over which it can exercise control and which must never be able to either fully redeem or wholly mediate. Its aim is to develop natural devotion, never a spiritual relationship by which its devotees will renounce priestly power and pay homage to a higher being as sovereign Lord.

Excuses may be made for priest-hoods in pre-Christian times. For then there was no way by which man could rise to personal spiritual relationship with God. In Christ Jesus, however, mankind now has not only a complete redeemer and saviour, but also a glorified sovereign Lord. "*God hath made that same Jesus whom ye have crucified both Lord and Christ.*" (Acts 2:36). He, once the humbled victim on the cross, is now sovereign Lord and the head and authority of every man.

The Roman Catholic priesthood, true to its traditional role of deceiving by half-measures, has taken the humbled and crucified Jesus for its *victim*, to the exclusion of the Christ as glorified sovereign Lord and Master. Over this victim, Jesus in the flesh, Roman priests claim to exercise all the control of pagan priesthoods over their helpless and fleshly victims. This devotion to a

dead, humbled and conquered Jesus, unless it is transformed into a spiritual relationship, results in the ultimate denial of Jesus as sovereign Lord. Thus, Roman Catholic priests are deputed to "sacrifice" him every day, to dissect and portion him out to their people, to limit his power, and to make sure that their followers will never be taught to look to him as reigning in power above all human priests.

This purely bodily relationship that is stressed by the Roman Catholic priesthood leads to the absurd extreme of actually carving up the body of Jesus into different parts, for special fleshly devotions. Thus his heart is taken out, enlarged, and set up as a distinct object of worship and adoration. In like manner his face, his five wounds, his blood, even his crown of thorns, are set apart from the rest of his body and particular novenas and devotions established in their honor. The descent is short and sudden to such pietistic absurdities as "Most Sacred Heart!" "O Adorable Face!" "Most Precious Blood!" Orders of nuns and monks, even schools and colleges, are named after these dissected parts of the body of Jesus, and such crowning absurdities as the following often appear in the sports pages of our newspapers: "*Sacred Heart beats Holy Cross!*"

This refined irreverence of sentimental devotions tends to spiritual vanity and corruption. The very name of Jesus is brought down to the level of an indulgent human nature. His immutable holiness is darkened by the obvious implication that *he will overlook*

and let offenses remain. He himself is pictured as someone that men *approve* of. They are taught to call him "O Sweetest Jesus!" "O Amiable Jesus!" as if he were an "agreeable," "good-natured" person, according to the dictionary meaning of the words. It all tends, on the one hand, to sap his spiritual power, and on the other, to give priests more power over him, to handle him as they do other pious objects, to divide him up into convenient parts—a power even to mishandle, insult and degrade him, as is sometimes done in Roman Catholic countries with the wafer of bread that is supposed to be the very flesh and blood of Jesus Christ.

The latest attempt to diminish the saving power of Jesus Christ is con-

tained in a Jesuit booklet which claims that the "sacrifice" of the Mass offered by Roman Catholic priests is not only equal to the sacrifice of Calvary, but even "adds" something more to it; that it even "improves" on Calvary.*

To bring their helpless victim Jesus Christ down farther still on the human level, they identify him with mere creatures. Thus the popular Roman Catholic ejaculation "*Jesus, Mary, Joseph!*" To Mary are attributed all the offices that belong alone to Christ Jesus. She is prayed to as "*Our Way*," "*Our Hope*," "*Our Life*." Right now the Pope is planning to decree, as a dogma of eternal truth, to be believed under threat of eternal damnation, that Mary, like Jesus, was also taken up bodily into heaven.

All of which is obviously Satan's plan eventually to have the creature Mary as a goddess supplant entirely the Son of God, Christ Jesus our Lord. *Satan's triumph over the Christian religion will be complete when the Lord of Glory becomes the effeminate offspring of a goddess in the minds of his creatures. All paganisms have developed in this way.*

True Christians express their reverence, declare their allegiance and testify to the Lordship of Christ Jesus by the way in which they approach him. They reflect the Scriptures in this regard and refer to the risen Christ always as *Lord*. A light, unreserved use of his personal name indicates at best a fragmentary conception of Jesus, the sovereign Lord.

The Gospel of John (12:41) records that when Isaiah beheld the glory of the "*High and lofty One that inhabi-*



This is a picture of the 'Sacred Heart' of Jesus as worshipped in Roman Catholic churches and homes.

* See *My Mind Wanders*, by Jesuit Father John P. Delaney (p. 15) and officially endorsed by Cardinal Spellman of New York, and his ecclesiastical censors.

teth eternity, whose name is Holy" (Isa. 57:16), he spoke of Jesus. Before him the seraphim with veiled faces ever proclaim his holiness. And it is at the name of Jesus, the pre-announced name under which he bore the sins of the world, the name above every name, that every one shall eventually bow and confess his Lordship. How infinitely glorious is that name!

ARCHBISHOP AND PRIESTS CALLED TO ACCOUNT IN YUGOSLAVIA

THE NEWS was startling to the world, but not to us, that the Yugoslav government, last September 18, had arrested Archbishop Aloysius Stepinac, head of the Roman Catholic church in Yugoslavia, as a "*direct participant, instigator and assistant in the war crimes and subversive activities of the defendants.*" These other defendants, according to a UP report from Belgrade of September 19, were twelve Roman Catholic priests and monks and six other persons previously arrested for alleged war crimes.

Reference to the article in our issue for December, 1945, entitled, "*Papal Murder in Croatia,*" will amply confirm how deeply involved were the Roman Catholic bishops and priests in the slaughter of men, women and children in Yugoslavia during its occupation by the forces of Hitler and Mussolini. Further confirmation may be had from the authoritative book, *Martyrdom of the Serbs*, with a preface by Protestant Bishop Manning of New York, who is by no means an enemy of Roman Catholicism.

Vatican City sprang to action at once and sent Bishop Joseph P. Hurley of



ARCHBISHOP ALOYSIUS STEPINAC

"... supreme head of all the dark and bloody crimes committed by the Krizari and Ustashi bands since the liberation of Yugoslavia."

Florida from Rome to Belgrade by special plane to investigate the charges and help the archbishop.

This gave the Vatican the advantage of getting an American citizen—who is first of all a Papal diplomat—involved in its behalf in a matter of serious import with Tito's government. The trial of the archbishop and the twelve priests was said to be likely to create more in-

ternational interest than the trial of Mikhailovitch.

The Zagreb (Yugoslav) newspaper *Vijestnik*, of September 20, 1946, called Archbishop Stepinac the "supreme head of all the dark and bloody crimes" committed by pro-Fascist bands. As reported in the *New York Times* of last September 21, this Yugoslav newspaper accused Archbishop Stepinac as follows:

"His role was that of responsible leader. A role of the supreme head of all the dark and bloody crimes committed by the Krizari (Crusaders) and Ustashi bands since the liberation of Yugoslavia.

"Stepinac will answer for the heavy crimes he committed during the occupation and since Yugoslavia's liberation. He is responsible for close four-year collaboration with the enemy. He is responsible for the protection of Ustashi slaughterers, for 'diplomatic' activity before the collapse of the Croat independent state, for the episcopal letter directed against the national liberation struggle and for the anti-national spirit that he propagated as supreme head of the church among his subordinates."

At the trial, numerous magazine and newspaper articles were produced proving that the archbishop blessed the Ustashi and encouraged their atrocious crimes against Orthodox Serbs and Jews. When asked by the judge why he did so, the archbishop replied: "It is my holy duty to ask God to help the enemy too." Pictures were shown of the archbishop attending Ustashi functions in company of the assassin Pavelitch. Priests testified that the archbishop approved the "forced conversion" of 300,000 Orthodox Serbs to Roman Catholicism. Father Djuro Maritch, who was also a Ustashi captain, testified that "he had been sent to villages to carry out forced conversions."

Father Modesto Martincich, head of the Franciscans, confessed (*N.Y. Times*,

Oct. 3): "Stepinac's attitude was that the Vatican would have removed the Zagreb prelate if his attitude had been harmful to the Church," and that: "The Church and the clergy became a political instrument in Yugoslavia during and after the occupation."

On October 11, Archbishop Stepinac was found guilty and sentenced to 16 years imprisonment. He was also deprived of citizenship for five years and all his property confiscated.

'SATAN IN TOP HAT' ACQUITTED

FRANZ VON PAPEN, Papal Chamberlain, whose signature appears together with that of Cardinal Eugenio Pacelli (now Pope Pius XII) on the Concordat between the Vatican and Hitler in 1933, was acquitted on October 1, by the International Military Tribunal who tried him and 21 others as Nazi war criminals. He now goes scot free.

This sinister Nazi and devout Roman Catholic (he is well named in Tibor Koeves' book: "*Satan in Top Hat*") was Hitler's ace diplomat and the Vatican's agent in helping to bring Hitler to power in Germany. In Hitler's newspaper, *Volkische Beobachter* of January 14, 1934, he declared:

"The Third Reich is the first power which not only recognizes, but puts into practice, the high principles of the Papacy."

Here is the original German text of Von Papen's own words:

"Das Dritte Reich ist die erste Macht welche nicht nur anerkennt, sondern in Praxis bringt die hohen Prinzipien des Papsttums."

PORTUGAL—EXAMPLE OF A ROMAN CATHOLIC COUNTRY

[LAST MONTH (October, pages 236-242) we presented a factual account of conditions in Sweden as an example of a Protestant country. By contrast, we present the following account of conditions in Portugal as an example of a Roman Catholic country under the 'modern' Catholic-Fascist dictator Salazar. Quotes are from 'Time' magazine of July 22, 1946, courtesy of 'Time,' Copyright Time Inc. 1946.]

PORTUGAL, for the past twenty years, has been ruled autocratically by Catholic-Fascist dictator Antonio Salazar—"The Little Priest," as *Time* magazine of above date truthfully calls him. Like Sweden, Portugal is a small country with ample outlets to the sea, but with a much more congenial climate. Its population of eight million is, nominally at least, almost completely Roman Catholic. But whereas in all those things in which Sweden has excelled and leads the world—religion, democratic freedom, social and economic equality, public health, education—Portugal has hopelessly failed in the past, and today, under the Catholic-dominated dictatorship of Salazar, has failed more hopelessly still. In the words of *Time*, Portugal today is "a melancholy land of impoverished, confused and frightened people." The outlook for the future is even blacker still. "Not only is Portugal at a new low point," says this article in *Time*, but "it shows every sign of changing for the worse, perhaps slowly, perhaps by violent upheaval."

"The Little Pope," would be an even truer name for dictator Salazar than "The Little Priest," for he dislikes and condemns democracy as much as the Popes of the 19th century, and has used every one of Mussolini's and Hitler's bag of Fascist tricks to carry

out the condemnations of democracy contained in the encyclicals of the Popes of the last century. Paraphrasing their fulminations against freedom and democracy, Salazar declared: "One of the greatest mistakes of the 19th century (which created the 'citizen'—an individual isolated from the family, the class, the cultural milieu, etc.), was to suppose that English . . . democracy was . . . capable of adaptation to all European peoples." Immediately after taking over the country in 1926, he announced that his "New State" of Fascism would be constructed according to the reforms blueprinted in Pope Leo XIII's encyclical *Rerum Novarum*, and Pope Pius XI's *Quadragesimo Anno*. In the words of *Time* magazine:

"Free thought was abolished, the individual became subordinated to the State, the human bill of rights was suppressed, and the secret police became the main arm of government. Soon little boys, well-shod and sporting Balilla-like uniforms, were marching in the wake of Salazar's blackshirt-type 'Legião' (Legion), which gave the stiff-arm salute and chanted: 'Who leads? SALAZAR!'"

Salazar studied for the priesthood, but ended up by becoming economics instructor at Coimbra University. He has never married, and the women in his life are as obscure and legendary as were those in Hitler's. As to his relationship with the Countess de la



ANTONIO OLIVEIRA SALAZAR
"Little Priest" Dictator of Portugal

last year, 5,800 new mental cases needing hospital treatment were reported, of whom only 1,118 were treated.

"The red tape that keeps patients out of hospitals permits Lisbon's director of public health to gain credit with budget-minded Salazar by returning part of his appropriation to the national treasury each year.

"The same bureaucracy lets the older half of Lisbon (which had survived the 1755 earthquake) wallow. A few blocks from the grandiose and spotless Rocio, Lisbon's counterpart of Times Square, the Old Town's slums have no electricity, running water or sewage.

"Portugal's literacy rate is 50%, one of the lowest of Western countries—officially. But since those who can barely sign their names are counted as literate, the actual figure is much lower . . . Teachers make \$12-\$16 a month; few schools have been built—but Salazar lavishes money on the preservation of public monuments."

How the minds even of those who can read are also controlled is told as follows:

"The minority who can read are little better off than those who cannot. Contemporary Portuguese literary efforts are scarcely worth the paper they are written on. Portuguese are kept in ignorance of some of the most important world news. Salazar will not let any paper print news about Russia or about Communist activity anywhere. No Portuguese paper mentioned the recent wave of strikes in the U. S. nor any other labor conflict. The United Nations is barely mentioned, because Portugal is not a member. Since there is sometimes courtesy, if not honor, among dictators, Salazar has permitted no mention of the controversy between the U.N. and Caudillo Francisco Franco."

Efforts of the *Movimento Unidada Democratica*—an attempt to build up

Seca, a widow with two young children, *Time* magazine says: "His reputation for piety is so great, that a liaison is considered unthinkable. Many Portuguese hope the rumors that he intends to marry are true; they say that marriage might humanize the man whom most of them fear, but whom few love."

Thus, the long-suffering Catholic people of Portugal are squeezed tighter than ever before in the vise of a church-ruled dictatorship. Some of the dire conditions in Portugal under this regime are listed from *Time's* article as follows:

"The incidence of tuberculosis, venereal diseases and insanity is high, and there is an acute shortage of doctors and nurses. In one month

democratic opposition to Salazar's Fascist regime and to contest elections for a new National Assembly last year—were defeated by Salazar's prompt and forceful action. He forbade the opening of voting registration books and threatened that, whatever the outcome of the elections, all freedoms would end the day after election. How this small hope of freedom was crushed out by Salazar's strong-arm methods, is described by *Time*, as follows:

"German-trained political police pounced on opposition party headquarters; took recalcitrants to jail, snapped muzzles back on newspapers. Army officers who had enrolled in M.U.D. were demoted; 'disloyal' students were flunked. Fear replaced brief hope as the country slipped back into bitter, sullen acquiescence, with little chance that Salazar would ever make another gesture toward keeping his old promise that his dictatorship was merely a 'transition.' Salazar, at 57, had now become dictator for life, unless revolt unseated him."

During the war, when the Catholic church's open support of Mussolini and Hitler became unwise in America, its propagandists paraded Portugal's 'enlightened' and 'benevolent' dictatorship under the devout and pious Catholic Salazar as the ideal form of government for all countries. There, they said, the plans for reconstruction of the social order as laid down in the encyclicals of Pope Leo XIII and Pope Pius XI were being carried out to the letter. Salazar's Corporative State was in strict accord with Roman Catholic teaching, they said; the Roman Catholic religion was given its rightful place in education and government; Salazar, the world's great economist, always balanced the national budget.

Heaven's special blessing on Salazar's regime is supposed to have been demonstrated by the apparition of the Virgin Mary at Fatima, as a result of

which the people of Portugal, rich and poor alike, had become more faithful than ever to the Roman Catholic religion. Rather, it was to Our Lady of Fatima that Portugal owed its dictator Salazar. Likewise, to her Portugal owed its neutrality in the war. "*The most terrible war did not envelop you owing to the protection of Our Lady of Fatima,*" Pope Pius XII broadcast to the Portuguese people last February 13.

Not dictator Salazar, nor the Virgin of Fatima, but Christ Jesus and his saving Gospel can alone save Portugal and liberate its people from impoverishment and superstition.


SPIRITUAL "FIRE INSURANCE"

AN ADVERTISEMENT in *Our Sunday Visitor*, popular Catholic weekly newspaper, in its issue of August 11, 1946, is as follows:

"ARE YOU INSURED?"

"Write and ask about our plan to offer the Gregorian Masses after your death. This is real insurance for your soul."

'Gregorian Masses' for a soul in Purgatory are 30 in number and are said consecutively. Minimum price is \$30.00. It is believed that Christ appeared to St. Gregory and promised that He would release souls from Purgatory on payment of the money and even before the 30 masses are said.

 Send sample copies of our magazine to your friends. We will mail them for you—10 for \$1.00

HITLER-VATICAN CONCORDAT

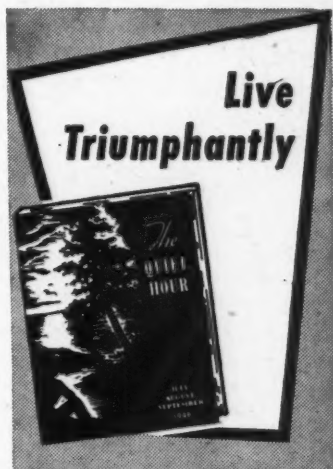
ALLIED OCCUPATION AUTHORITIES in Germany consider the Concordat signed between Hitler and the Vatican in 1933 to be no longer valid, according to Max Jordan, official Catholic correspondent in Germany of the NCWC. "They feel," he says, "that both the Reich concordat, concluded in 1933, as well as the older concordats between the Holy See and a number of German states, are no longer in force, since, with the defeat of Germany and the elimination of its government, one of the partners to the concordats has ceased to exist."

This has been received with great lamentations by the Catholic press, as it leaves the Catholic church in Germany, they say, without any "legal status." What worries the Catholic church particularly, according to Mr. Jordan, are "the problems of public education and the questions of revenue," since the concordat with Hitler secured special benefits for the Catholic church regarding Catholic school education and payment of priests by the state.

The Allied authorities, however, have given assurances, according to this Catholic correspondent, as reported in the Catholic Register of Sept. 1, 1946, that "in practice, they will continue to be guided by the provisions of the concordats," even though they admit that the concordats are dead. In this way, the Roman Catholic church will be protected by our military government from the local democratic regimes now being set up in Germany.

"My speech and my teaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

—I Cor. 2:4



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EVANGELICAL MOVEMENTS WITHIN THE CHURCH OF ROME

By L. H. LEHMANN

CAN ROMAN CATHOLICS BE SAVED without breaking with their church? Are there any Evangelical Christian believers within the Roman Catholic church? These are questions continually asked of us, and which deserve, and require, extended answers.

It is not generally known that movements toward acceptance of Evangelical Christian beliefs have always existed within the Roman Catholic church—both before and after the Reformation. Protestants have been so engrossed with the history of their own church since the Reformation that they know little of the struggles toward the revival of Evangelical Christianity within the church of Rome since the 16th century. Because of this, Protestants today have lost perspective of their own teachings, and a necessary sense of *contrast* between the Gospel teaching which they believe, and the opposite erroneous teaching and practice of Roman Catholicism from which the early Protestants broke away. These early Protestants saw that contrast etched in all its clarity because they knew both sides.

The shining of a bright light on a dark object shows up its true condition. In the same way, the actual doctrinal state of Roman Catholicism is fully seen only when justification of sinners through faith in the finished sacrifice of Christ is definitely and fully preached against the background of the errors of Roman Catholicism. For the main dividing line in the struggle of

Roman Catholicism against Evangelical Christianity is drawn between their opposing views as to how the grace of salvation comes to the souls of men. It is upon this ground that the Jesuits have fought their counter-Reformation—not only against Protestants, but also against those who have tried to reassert Evangelical teaching *within the Roman church itself* after the example of the Protestant reformers of the 16th century.

THREE-CORNERED CONFLICT

There have been, in fact, not just *two* but *three* sides to the religious struggle during the four centuries since the Reformation—between Protestantism and Jesuit Catholicism on the one hand, and Jesuit Catholicism and Evangelical factions within the Roman church itself, on the other. The Jesuits have been as harsh and uncompromising against those who opposed them from within their own church, as against the Protestants from the outside. It is sad to have to admit that today, there is little, if any, life left in Evangelical movements within the church of Rome. The Jesuits have succeeded, almost completely, in crushing out the remnants of criticism in the Catholic church of their teaching about grace and the means of salvation. Their Pelagian doctrine of salvation by works of man himself, with all it implies in their moral theology and devotional practices, is now almost universally accepted or reluctantly acquiesced in by the universal Roman Catholic church.

The very fury of Jesuit opposition to the Gospel teaching of salvation by faith, as reasserted by Luther, Calvin, and other 16th century reformers, has led to the denial today in Roman Catholic teaching of almost every truth upon which the Gospel teaching about the grace of salvation rests.

COUNCIL OF TRENT

But it was not so within the Roman Catholic church at the time of the Reformation, and even within the Council of Trent itself, which was convened shortly thereafter for the special purpose of resisting the Evangelical teachings of the Protestant reformers. Many Roman Catholic churchmen in that council maintained that the only way to stop Luther and his associates from causing a rift in the Christian church was *open opposition from the church of Rome itself against the Pelagian error of the Jesuits, and a firm declaration of salvation full and free by acceptance of the grace of God through the merits alone of Jesus Christ.*

Had these Catholic spokesmen been listened to, the history of Christianity from that day to this would have been different. But the Jesuits triumphed in the Council of Trent on this vital question, as they did in the Vatican Council of 1870 on the question of Papal Infallibility. They have now this latter weapon of undisputed Papal power with which to whip everyone—priests, bishops and laity alike—within the Roman church into blind acceptance of their peculiar teaching about salvation and their devotional practices.

In the Council of Trent the Archbishop of Sienna, two bishops and five others, fought long and hard against the Jesuits by upholding justification

simply and solely through the merits of Christ through faith. The English Cardinal Pole, who presided at the Council in the absence of Pope Paul III, also entreated those assembled not to reject this doctrine simply because it was held by Martin Luther. But the Jesuits—through their spokesmen Lainex and Salmeron—were adamant against even a compromise, and in the end secured adoption of the long list of Tridentine canons and anathemas that were finally pronounced against Protestant Evangelical teaching. Cardinal Pole and the Archbishop of Sienna left the Council in despair. So bitterly has the Jesuit Lainex been hated by Catholic anti-Jesuit writers that they have gone so far as to interpret *Rev. 9:1*, as if he were the fallen star who let loose the scorpion-locusts—the Jesuits—on the world.

RIFT WITHIN CATHOLICISM

But the opponents of the Jesuits in the Catholic church itself did not submit at once after the Council of Trent. The fight went on, continually at first, intermittently ever since. The Jesuits' chief opponents on the teaching about grace have been the Dominicans, and to this day a wide rift still exists between these two Orders in the church of Rome, in spite of apparent unity from the outside. The Dominicans follow their great theologian St. Thomas Aquinas, who adopted a watered-down interpretation of Augustine's teaching on grace as an entirely free gift of God, and put it in his medieval syllogistic form. This is enough in the eyes of the Jesuits to brand them as 'Calvinistic.' *Few people today know of this serious rift within the Roman Catholic church, or stop to think that it is actually wider than any doctrinal difference separating the denominations of Protestantism.*

The conflict concerning the nature of grace was openly continued between the Jesuits and Dominicans till the end of the 16th century, and on into the 17th. In 1596, Pope Clement VIII consented to hear both sides and promised to give a decision. *No less than sixty-five meetings and thirty-seven disputations were held on the subject in his presence.* Pope Clement himself seems, from his writings, to have favored the Dominican side, but he put off giving a decision. The so-called infallible mouthpiece of God could not decide the most vital question of Christian teaching, on the question that really matters in the whole gamut of Christian doctrine: the truth about how men can be saved!

Pope Clement's hesitation can easily be explained. The Jesuits by then had become, not only powerful, but violent and dangerous. They had made themselves the great political prop of the Roman church that had been shaken to its foundations in the principal countries of Europe. They went so far as to threaten the Pope himself, since they had King Henry IV of France on their side. Pope Clement was also well aware that the political power of the Papacy at that time was on the wane, threatened by Protestant England under Queen Elizabeth on one side, and by Protestant Germany, the Netherlands, and Scandinavia on the other. He was advised by the astute French Cardinal du Perron to leave matters as they went, since even a Protestant could subscribe to the doctrines of the Dominicans.

The dispute was continued under Pope Paul V, who became Pope in 1605. *Seventeen meetings were held in his presence, but he too failed to condemn the Jesuits.* Venice at that time was at war with the Papacy, and the Jesuits fought so well for the Pope that they suffered expulsion by the Catholic rulers and people of the Venetian

Republic rather than yield to the Pope's enemies. It thus seemed more important to the Pope to please the Jesuits than to uphold the most vital doctrine of the Christian church. In the end Pope Paul issued the Bull *Unigenitus*, in which he promised that a decision would be published "at the proper time," and that in the meantime, neither side was to malign the other. And so it remains to this day in the Roman Catholic church: *no official decision has ever been made as to how the grace of salvation comes to the souls of men!*

JESUITS vs. DOMINICANS

This was a triumph for the Jesuits, and they have used it to great advantage ever since against both Protestants and those *within* the Roman church who would dare to dispute their Pelagian doctrine of grace. They have ruthlessly crushed any priest, bishop or even Pope who seemed to veer in any way to the doctrine of the Reformation, namely, *that we can do no good works acceptable to God without the grace of God through Christ preventing us; that the will to good, and the works we perform as a result of this good will, are all a free gift of God.*

This was the teaching of Augustine against Pelagius and his followers, which was revived by the Protestant reformers. The Dominicans have always tended to this Augustinian doctrine of grace because their great theologian St. Thomas Aquinas incorporated much of Augustine's teachings about grace into his *Summa Theologica*. But even the Dominicans never have dared to carry Augustine's teaching to its logical conclusion, as Calvin did, since it would have led to the complete rejection of Papal power. The Jesuits have made sure to this day that the Dominicans would never be allowed

to go so far. But certain sections of the Roman church are still accused by the Jesuits as "tainted" with Calvinism because of their advocacy even of the watered-down teachings of Augustine as expounded chiefly by the Dominican theologians.

A particular instance of this may be seen in the fact that most Roman Catholic priests, especially of the Dominican order, who renounce the church of Rome join up with the Presbyterian church and ministry. Two examples recently noted by THE CONVERTED CATHOLIC MAGAZINE are Rev. Dr. George Barrois, formerly a Dominican priest and professor at Catholic University in Washington, D. C., now a Presbyterian minister and Professor at Princeton Seminary, and Rev. J. A. Fernandez, for sixteen years a priest of the Dominican Order, now a Presbyterian pastor in Philadelphia.

The most notable example of the opposition to Jesuit Pelagianism is that of the Jansenists, who publicly professed their belief in the Evangelical teaching of salvation and justification by faith alone in the merits of Jesus Christ, *but who still steadfastly continued within the church of Rome.* The suffering they endured from the Jesuits, the wonderful example and encouragement they supplied to those within the Roman church who secretly resented the domination of the Jesuits, should give hope that it may not yet be too late for a second Reformation within the church of Rome in our day.

JANSENIUS

The Jansenists got their name from Cornelius Jansenius, Bishop of Ypres, who was born in 1585 and died of the plague in 1638, after being bishop for only two years. It was only after his death that his opposition to the Pela-



BISHOP JANSENIUS

Secretly studied the Evangelical doctrines of grace and published them in his book, 'Augustinus.'

gian teaching of the Jesuits became known. But for many years he had made it his business to study the writings of Augustine on the vital subjects of grace, free will and human impotence, original sin, election, faith, etc. Whereas Calvin used Augustine's teaching on these subjects to oppose the whole nature and structure of Roman Catholicism, Jansenius used it only for one immediate object—to check the rising power of the Jesuits and their false teachings within the church of Rome. His object was not to undermine the Roman Catholic church as a whole, but to save it from complete corruption in matters of faith and morals.

He put his findings in a book, entitled, *Augustinus*, which was published in Louvain two years after his death and was made the chief weapon by his followers to save the Catholic church

from the evil influence of the Jesuits. For there were many within the church of Rome at that time who sighed for some real spirituality and who, like Bishop Jansenius, found in the doctrine of salvation by grace, even though only partially and imperfectly apprehended, a great solace and an assurance which the ritualistic observances of the church of Rome could not supply.

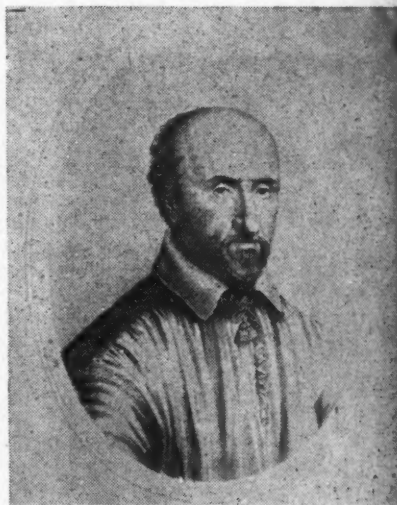
JESUIT OPPOSITION TO GRACE

That was before the blight of Jesuitism had descended completely on the Roman Catholic church as we find it today. But the Jesuits were then, a hundred years after their Order was founded, rapidly consolidating their power by their lax system of casuistry and other teachings which deadened the conscience. They had by them introduced themselves everywhere as confessors, and had gained great influence by softening all ideas of guilt. Their main purpose was to introduce into Catholic teaching the exclusion of real repentance before God as a pre-requisite for forgiveness of sin. In this way salvation would become entirely dependent upon the priest, to the ultimate advantage of the Jesuits themselves—who have always aimed to make themselves *the ruling caste of priests in the church of Rome*. They have achieved this objective today, and hold the whip hand not only in religious matters, but also as the high political rulers of the Vatican.

What the Jesuits most abhorred, and continue today to abhor, is the true Christian teaching of *justification of sinners through faith in the one finished sacrifice of Christ, and repentance for sin directly toward God*. They were quick to see the danger to their aims in Jansenius' book, *Augustinus*, which upheld this true Christian teaching.

They therefore had the book banned, and began by venting their enmity on Jean Baptiste du Vergier de Hauranne—better known as *St. Cyran*, after the monastery of that name of which he was abbot. St. Cyran had secretly studied the doctrine of grace together with Jansenius at Louvain. He was also connected with the celebrated Abbey of Port Royal in France, a community of nuns which had grown very lax in discipline and morals. Yet, it was through this French convent that what is known as "Jansenism" began, and which for almost seventy-five years carried on its remarkable fight to rid the Catholic church of the perverse teachings and control of the Jesuits.

The cruel methods used by the Jesuits to crush out the Jansenists were equalled only by the atrocities of the Nazi Gestapo in our time. The inmates of Port Royal and their friends were



ABBOTT ST. CYRAN

Jailed by Cardinal Richelieu because of his Evangelical beliefs.

hounded, brutally persecuted, excommunicated and jailed, because they professed, above all else, the Evangelical doctrines of justification by grace.

PORT ROYAL

There are two things about the nuns of Port Royal and their friends that Protestants and Catholics alike today may well be amazed at. One was that they *persisted in remaining within the church of Rome while professing absolute faith in the saving grace of Jesus Christ alone*. They strenuously objected to being called Protestants.

The second extraordinary fact is that the abbey of Port Royal, which was to become the great champion of this Evangelical teaching, was so lax in discipline in 1602, that Mother Angelique—under whose later guidance Jansenism thrived there—*was appointed abbess when she was but a girl of eleven years old*. The church authorities in France and her family connived at this, and had her certified as abbess by the Pope, by pretending she was seventeen!

How thoroughly Evangelical the inmates of Port Royal later became—while still remaining within the body of the Roman Catholic church—may be judged from the story of the last prioress, Mother Dumesnil Courtinaux, as she lay on her dying bed. Port Royal had been finally suppressed and uprooted by the Pope eight years previously, but this last Mother prioress still retained her faith in salvation by grace alone. But she desired to die in good standing in the Catholic church and begged for the last sacraments. The Bishop of Blois came but refused to administer the sacraments to her, unless she first renounced her faith in the



MERE ANGELIQUE

Made Abbess of Port Royal at the age of eleven; later reformed her own abbey and others on Evangelical lines.

saving grace of Christ. But she remained steadfast in her Evangelical faith.

"What will you do when you have to appear before God, bearing the weight of your sins alone?" the bishop asked her.

The dying prioress replied: "*Having made peace through the blood of His cross, my Saviour has reconciled all things unto Himself in the body of His flesh through death, to present us holy and unblamable and unreprouvable in His sight, if we continue in the faith grounded and settled, and not be moved away from the hope of the Gospel.*"

She then added, with clasped hands, "In Thee, O Lord, have I trusted, nor wilt Thou suffer the creature that trusts in Thee to be confounded."

The bishop reviled her, but she meekly urged, with tears, that she be

¹ See, *The Jansenists, Their Rise, Persecutions by the Jesuits, and Remnants*, by S. P. Tregelles, London, 1851.



VIEW OF THE ABBEY OF PORT ROYAL

Destroyed by order of Pope Clement XI in 1713 because it was a center of Evangelical teaching.

permitted to receive the sacraments. He firmly rejected her plea as coming from a "confirmed heretic."

"Well, my Lord," she replied, wiping her eyes, "I am content to bear with resignation whatever deprivation my God sees fit. I am convinced that His divine grace can supply even the want of sacraments."

She fell asleep in the Lord that same night, March 18, 1716, in her seventieth year. Such was the Evangelical spirit of the followers of Jansenius at Port Royal.²

SUFFERINGS AND PERSECUTIONS

The abbess Mère Angelique brought about an Evangelical reformation not only at Port Royal, at the head of which she had been so strangely placed

at the age of eleven, but also in many others, such as the rich abbey of Maubuisson, which also had become very corrupt. A group of men famous for their scholarship and piety also became her disciples. Among them may be mentioned Pascal, Le Maitre, Quesnel, Lancelot, Le Maitre de Sacy, Nicole and Singlin.

No fewer than four popes—Urban VII, Innocent X, Alexander VI, and Clement XI—fulminated bulls of excommunication, at the instigation of the Jesuits, against these defenders of Evangelical teachings. They had also against them King Louis XIV of France and his infamous mistress, Madame de Maintenon, Cardinal Richelieu and Cardinal Mazarin. Four French bishops favored and tried to help them. The Dominicans, the Fran-

² cf. *The Jansenists, ut supra*, pp. 40-41.

ciscans, and the Benedictines, who to this day still timidly oppose the Jesuits on the teaching of grace, defended the Jansenists of Port Royal as much as they dared. But all the power of the church of Rome and the King of France was in the hands of the Jesuits, and they used it mercilessly to wipe out every trace of the Jansenists and their Gospel teaching of salvation which they detested and condemned as an "abominable heresy."

Finally, on July 11, 1709, Cardinal de Noailles, archbishop of Paris, was forced by the Pope and the Jesuits to order the complete suppression of the abbey of Port Royal. On the following October 29, the valley was filled with the king's troops, the abbey taken over and the nuns arrested and placed in confinement. The following year the cloister was pulled down; in 1711 the bodies of those buried there were dug up with gross brutality and indecency; two years later the church itself was destroyed. Cardinal de Noailles had ordered it all done according to the bull, *Vineam Domini*, of Pope Clement XI, in which he attacked the doctrines of grace. The cardinal later repented of his deed, and made a visit to the ruins of Port Royal, where on bended knees, he made public testimony of repentance for his weakness. After the death of King Louis XIV and his mistress, Cardinal de Noailles interceded for the imprisoned nuns of Port Royal and had them released.

Jansenism continued in Holland and other countries of Europe after the destruction of Port Royal. Ranke, the historian, says of the Jansenists: "*We find traces of them in Vienna and in Brussels, in Spain and Portugal, and in every part of Italy. They disseminated their doctrines throughout all Roman Catholic Christendom, some-*

times openly, oftener in secret."²³

But it was in the Protestant country of Holland that they found best shelter and most freedom. It was there that they were able to organize into a regular church body under their own bishops. Almost all the Roman Catholics in Holland, to the number of 330,000, at the end of the seventeenth century were Jansenists. The Jesuits had little power there; and they themselves had gone so far in their intrigues and immoral teachings that Pope Clement XIV—who had Jansenist sentiments—yielded to the demands of the Catholic countries of Europe and completely abolished the Jesuits in 1773.

CATHOLICS TODAY

Today also there are many sensitive souls within the Roman Catholic church who sigh for true spirituality and an assurance of salvation that their priests cannot offer. They fear, however, to break with their church, and continue to accept the sacraments in order to remain in good standing.

Strictly speaking, there is nothing in Roman Catholic teaching to prevent Roman Catholics from professing secretly (*in foro interno*) their faith in the absolute saving power of the Gospel. What is forbidden, under pain of excommunication, is the public profession (*in foro externo*) of such belief.

Thus a Roman Catholic who comes to the true knowledge of Christ, is faced with making the decision of either risking excommunication and the opprobrium of his family and friends by openly professing and demonstrating his faith in Christ as all-sufficient Saviour, or avoiding the penalties by keeping it secret in his heart while conforming outwardly to the rules and

²³ Op. cit. p. 45

ritual as commanded by his church. But today in America, where freedom of religion is guaranteed to all, no one can be excused if he fails to profess openly his faith in Jesus Christ, who warns (Matt. 10:33): "Whosoever shall deny me before men, him also will I deny before my Father which is in heaven."

ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. Scripture quotes are from the official Catholic version of the New Testament.

This month his answers concern:

THE ROMAN CATHOLIC DOCTRINE OF "INTENTION"

CATHOLICS SAY:

To be justified and receive the grace of salvation, faith in Christ is not sufficient. You also need the proper "intention" in the mind of the priest who performs the sacraments of the church.

The Council of Trent (Sess. VII, Can. 11) declared:

"If anyone shall say, that intention, at least of doing what the church does, is not required in ministers while performing and administering the sacraments, let him be anathema."

ANSWERS:

The Roman Catholic doctrine of "intention" is not only unscriptural, but it even undermines the doctrinal claims of the church of Rome itself. Cardinal

Bellarmino, who is considered a doctor of the Roman church, admits that: "*No one can be certain, with the certainty of faith, that he has received a true sacrament, since no sacrament is performed without the intention of the ministers, and no one can see the intention of another*" — Bellarmine's Works. Vol. I, p. 488.

This teaching implies that no Roman Catholic, be he priest or layman, can ever be sure that he has been properly baptized, confirmed, absolved in confession, married, received Holy Communion or Extreme Unction. Likewise, no Roman Catholic can say for sure that the masses for which he pays the priest to say for the release of the souls of his relatives from Purgatory are valid, because there is no certainty that the priest who says the masses was properly ordained.

According to the Baltimore Catechism (Q. 152, 153), for instance, "*Baptism is a sacrament which cleanses us from original sin, makes us children of God and heirs of heaven.*" "*Baptism is necessary to salvation, because without it we cannot enter the kingdom of heaven.*" But if the priest or the person who baptizes, a child is lacking in the proper "intention," the child can never enter heaven. But Cardinal (Saint) Bellarmine assures us that "*no one can see the intention of another,*" and thus, even though the rite of baptism is properly performed on a child, it will have no effect if the proper "intention" is lacking in the person who performs the rite.

Penance (or confession) is likewise a Catholic sacrament by which sins are forgiven after baptism. But here again the proper intention of the priest is required; otherwise, according to Roman Catholic teaching, the sinner will not be pardoned. And since there is no

certitude regarding the priest's intention, no Roman Catholic who goes to confession can be sure his sins will be forgiven.

Priests are but human beings, and may easily lack the necessary intention, without deliberate malice, when performing a sacrament, because of fatigue, frequent repetition of the same ceremonies, illness, or intoxication.

The absurd consequences of this teaching may be seen in the following case: Suppose a child is baptized by a priest who lacks the proper intention. The baptism is then of no avail, and the child grows up a pagan. If he should enter a seminary and be ordained a priest, his ordination will be also invalid. All the thousands of masses he says, all the sacraments he performs, will likewise be invalid. If he becomes a bishop, the priests he ordains and the other bishops he consecrates will have no power as such. If by chance he should become Pope, the Roman Catholic church would then have as "Vicar of Christ," and "infallible" head a man who was not even a Christian to start with!

An attempt to meet such cases is made in the "Question Box" (p. 237) published by the Paulist Press, as follows: "We have a perfect trust in God's general providence, and a perfect confidence in the church's extreme watchfulness with regard to the administration of the sacraments, that frees us from all worry in that matter."

But here there is a glaring contradiction. In order to build up the power and authority of the priests over the lay people, the Roman Catholic church lays it down, on the one hand, that faith in Christ is not sufficient for salvation, and that the works the priests perform plus a proper "intention" are necessary. On the other hand, when this

collapses because of the impossibility of being certain about the proper "intention," appeal is made to faith and trust in God.

A true Christian, however, can be sure of salvation, without depending upon a priest's works or "intention," because he depends entirely on Christ—the solid rock. He takes God at his word: "For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; not of works, that no man may glory." (Eph. 2:8-9)

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CATHOLICISM *and* COERCION

by JAMES D. BALES



**THE FIRES OF THE
INQUISITION,
WILL THEY BE
REKINDLED ?**

What do you mean by Catholicism and Coercion? The attitude of the Roman Catholic church toward the use of physical force on those in Christendom who teach contrary to its doctrine.

Have they ever put people to death for heresy, i.e. for teaching what they

call false doctrine? Yes. *Did they imprison and torture people?* Yes.

What proof is there for this charge? Catholics in *The Catholic Encyclopedia* admit that they put people to death, during the days of the "Inquisition," for heresy. (Vol. VIII:26-36)

Was it the State, or the Catholic church, that put people to death? When a State did so it was a State which was controlled by Catholics. The Catholic church teaches that with reference to the penalty of death, "the Pope and Ecumenical councils have this power at least mediately—that is, they can, if the necessity of the church demands, require a Catholic ruler to impose this penalty." Furthermore, "That they cannot directly exercise this power cannot be proved." (S. B. Smith, *Elements of Ecclesiastical Law*, p. 89, published in N. Y. by Benziger Brothers, 4th Edition, Revised, 1881. It was published with the approval of the Roman Catholic church.) The Catholic church and State sometimes assist one another in the execution of laws "in the suppression of rebellion or heresy." (p. 91. See also *The Catholic Encyclopedia*, Volumes VII: 261; VIII: 35-36; XII: 266; XI: 703-704)

Does the Catholic church claim that the New Testament sanctioned such things? No. They admit that the New Testament does not teach it and that the church of the first three centuries did not practice such methods against heretics. (Vol. VIII:26)

Will they use force on "non-Catholic Christians" if they again gain power? They teach that they still have power to make laws and punish violators. (Vol. VIII:36) They justify the Inquisition. (Vol. VIII:26-36) They say that they have never renounced the right to use physical force. (Vol. XI: 703) They claim the right to coerce their own subjects (Vols. XI:703; VII: 323), and they regard "non-Catholic Christians" as rightfully belonging to them. They view such as heretics and schismatics. (Vols. V: 686; III: 756; VII: 261; XI: 703)

What can we do to protect our re-

ligious liberty from the threat of Roman Catholicism? We reject her method of treating heretics, so we shall not use physical force on her. We must, however, turn back her onward march by scattering millions of tracts which will instruct Catholics and warn non-Catholics so that they will not succumb to her propaganda.

[Above is a short summary of Mr. Bales' booklet *Catholicism and Coercion*, price 25¢ a copy.]

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► FORTY THOUSAND PRIESTS are urgently needed as missionaries in the "Catholic" countries of Latin America, according to the open admission of the Maryknoll magazine *Field Afar*, and headlined in the *Catholic Register* of last August 25, which states that 80 million of the total of 120 million Latin Americans have no priests to serve them. "In the United States," it says, "there is one priest for every 650 Catholics; in the whole of South America there are some 120,000,000 served by a mere 23,000 priests." Yet, the Catholic hierarchy has been doing its best to prevent the entry of Evangelical missionaries into Latin-American countries, on the plea that those countries are completely Catholic and do not need missionaries.

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THE IMPOSSIBILITY OF PURGATORY

By L. II. LEHMANN

[NOVEMBER is "Purgatory Month" in the Roman Catholic church. It is well, therefore, to remind Catholics and Protestants alike of the impossibility of trying to reconcile the doctrine of Purgatory with true Christian teaching.]

THE WHOLE KEY to the "new message"—the Evangel—of Christian teaching is its assurance of an immediate state of felicity after death for believers on the Lord Jesus Christ. If this is not true, then there is no "new message" in Christian teaching and Jesus Christ is not a true Saviour.

Other religions—comprising two-thirds of the population of the world—promise only a future life of further expiation and suffering after death. They teach this, in different ways, under the general name of *reincarnation*. To some this means an almost endless returning to existence upon this earth in the same human nature. To others, life after death is likewise an almost endless round of existences, but in other, less crude, bodily forms. All deny that salvation can be complete after one existence on this earth.

Among these religions that teach reincarnation may be counted Roman Catholicism, since its teaching of Purgatory means that an indefinite period of expiation and suffering in another world is necessary (with very few exceptions) before the disembodied spirits of men can be sufficiently purified to enter into eternal bliss. In order to explain how a spirit can suffer the pains of material fire in Purgatory, the Roman theologians have invented a theory that it takes on another kind of body—the nature of which they do not define—in which the suffering is felt.

In modern America the Roman Catholic church tries to hide from Protestants its real teaching that the souls in Purgatory suffer from actual fire. But St. Thomas Aquinas teaches that the pains of Purgatory are as violent as hell. Cardinal (now Saint) Bellarmine declares: "*It is the same sensible punishment which the sinner ought to have suffered in hell, with the exception of its eternity.*" Pope Benedict XIV also confirms this in his book, "*On the Sacrifice of the Mass.*" *Our Sunday Visitor*, popular Catholic weekly paper, in its issue of November 26, 1945, put it very luridly as follows: "*Purgatory is Real: a Suburb of Hell . . . the sense pains of Purgatory equal those of hell. Which means the temperature is the same in both regions.*"

The existence of Purgatory is a dogma of Roman Catholic faith, binding under pain of damnation in hell, and everyone who denies it is "anathematized" (cursed) by the solemn decree of the Council of Trent (*Sess. XXII, c. 2*) as follows:

"If any one saith that after the gift of justification has been received, to every penitent sinner the guilt is remitted and the debt of eternal punishment is blotted out in such a way that no debt of temporal punishment remains to be discharged either in this world or in the next in Purgatory, before the entrance to the Kingdom of heaven can be opened to him: let him be anathema."

In other words, if you don't believe

in Purgatory you are sure to go to hell.

The doctrine of Purgatory is based upon the Roman Catholic division of punishment for sin into *eternal* (in hell) and *temporal* (in Purgatory), as well as its arbitrary division of sin into *mortal* and *venial*. It is scarcely necessary to prove how entirely contradictory the whole dogma of Purgatory is of Scripture teaching, which assures us that: "*There is now no condemnation to them that are in Christ Jesus*" (Rom. 8:1), and that, "*Being justified by His blood, we are saved from wrath through Him*" (Rom. 5:9). And again: "*God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.*" (1 Thess. 5:9, 10).

Evangelical Protestant teaching repudiates the Council of Trent's dogma of Purgatory and its accompanying anathemas by boldly declaring that the spirits of those who are justified by Christ's saving work enter *at once* into joy and felicity, to be consummated at the second coming of Christ. Even before the death of Christ, the souls of the just did not suffer torture in the temporary state which the New Testament calls *Hades* (Acts 2:31). For these souls were in the happy portion of it called *paradise*. "*This day,*" Christ promised the penitent thief on the cross, "*thou shalt be with me in paradise.*" (Luke 23:43).

It should not be surprising that the greater part of the human race is content with this doctrine of other lives of purgation through their own suffering for sins committed in this life. *Belief in reincarnation and Purgatory has a certain human attractiveness.* It gives the hope of another opportunity of earning salvation under different



Copy of flame-colored Catholic picture of Purgatory with Virgin Mary coming to release some souls.

conditions. This is especially attractive to those who believe in the Roman Catholic doctrine of Purgatory, since the danger of hell for ever is removed by confession to a priest after sinning and especially before they die. As long as assurance is given that eternal punishment in hell can be avoided, a 'devil-may-care' attitude can be taken toward the mere *temporal* punishment to be suffered in Purgatory. For no matter how long or indefinite this may be, the Roman Catholic is promised heaven in the end if he conforms to the regulations and disciplines of the church and accepts the ministrations of the priest.

Furthermore, the doctrine of reincarnation and Purgatory is humanly attractive because it affords a way of compensating for an easy, self-indulgent life. This is evident to those who

know the teachings and practices of Roman Catholicism. Men by nature will yield to excess of indulgence, even though they know of the penalty to be paid afterwards, as long as they are fairly sure that opportunity will be allowed to compensate for its evil after-effects. *Sin loses much of its fear if the sinner is told he can make compensation himself for it by penance in this life or by purgation in another life.*

There is therefore a practical policy behind the teaching of Roman Catholicism that man himself can atone for his sins even after he dies. It makes more work for the priests, and extends their importance as alleged saviours of the countless dead as well as of the living. To take salvation out of the hands both of the sinner himself and the priest, as Evangelical Christianity does, would not only leave no need for the priest, but would also act as a deterrent to the sinner himself. Accountability as well as suffering for sin are placed upon another—Jesus Christ—who alone takes full responsibility and alone can fully satisfy for sin. The finer instincts of man will make him hesitate to do something for which another, not himself, will have to suffer.

The real evil of the Roman Catholic doctrine of purgatory is the dishonor it casts upon the redeeming work of the Incarnate Son of God. Excuse may be made for the doctrine of reincarnation in religions that do not profess to believe in Jesus Christ and his saving work. These do not set themselves up as followers of a Christ who made perfect and complete atonement for sin. Purgatory as a Christian doctrine takes away from the fullness of Christ's love for his church, and is a denial of the completeness and sufficiency of his sacrifice and mediatorial work.

Dr. H. W. Dearden in his splendid work, *Modern Romanism Examined*, now unfortunately out of print and on which we have drawn for this article, concludes his chapter on Purgatory as follows:

"If redemption had been entrusted to an archangel, the possible need of supplementing his mediatorial work might have been tolerated. But when it is 'God in Christ' who has taken our nature and laid down his life for the specific purpose of 'reconciling the world unto himself,' and who has made 'propitiation for the sins of the whole world' on the altar of the cross, this constant attempt, or rather injunction, to supplement our Lord's work of expiation and redemption as if it were inherently deficient, is an act of disloyalty to our Lord himself, injurious to the church which exalts itself instead of Christ, and a sore hindrance to the soul's present enjoyment of 'joy and peace in believing' (Rom. 15:13)"

QUESTIONNAIRE ON PURGATORY

By JOHN J. KELLEY

Luke 16: 19-31

1. What is the meaning of the word *Purgatory*?
 - A. It is an alleged place of purgation and expiation, as the Catholic catechism says, "for those who die with venial sins on their souls, or who have not satisfied the temporal punishment due to their sins."
2. Does the Word of God mention *Purgatory*?
 - A. No; but it does mention a place of torment (Luke 16:24) for the wicked dead i.e. *Sheol* or *Hades*.

Note: in the King James' version of the Bible these words are usually

translated as "Hell." According to the talmudic teaching, *Sheol* or *Hades* was in two sections, one called "Abraham's Bosom" for the righteous dead, the other a place of torment for the wicked dead. In Abraham's Bosom the righteous dead were conscious and comforted, whereas in the other section the wicked dead were conscious and tormented.

3. *Does the Word of God anywhere teach the purging of sins by fire?*

A. No, never. The Word of God teaches that sins can be purged only by Blood. (*Heb. 9:22*) Purging by fire is a pagan doctrine.

4. *Does the Word of God teach that it is ever possible to get from one section of Hades into the other?*

A. No. The Word of God teaches that there is a great gulf fixed between these two sections. (*Luke 16:26*)

Note: If there were any hope of getting out of the place of torment into Abraham's Bosom the rich man would have asked Father Abraham to help him. If it had been a matter of money, the rich man would have assured Father Abraham that his brothers would be willing to pay any amount. The rich man did not ask Father Abraham to help him get out of the place of torment, but merely to send Lazarus to dip his fingers in water and cool his tongue. When this request was denied, he asked Father Abraham to send Lazarus to warn his brothers, "lest they also come into this place of torment." From all of this it is plain that there is no escape from this place of torment.

5. *Does the Word of God teach that*

Hades or Sheol is eternal?

A. No. See *Rev. 20:13*. At the Great White Throne of Judgment, *Hades* will deliver up the dead who are in it, and they will be judged. And because their names are not written in the Lamb's Book of Life, they will be cast together with death and *Hades* into the lake of fire, which I believe is Hell.

6. *What is the present status of Hades?*

A. When our Lord Jesus Christ was crucified He descended into *Hades* to liberate the spirits of the just who were awaiting His coming—or as we put it above—the righteous dead. "He led captivity captive and gave gifts unto men." (*Eph. 4:8-13*) Now those who die in the Lord go to be with the Lord immediately—*Phil. 1:23*, *2 Cor. 5:7-8*, *Luke 23:43*, *2 Cor. 5:1-6*.

7. *Does the Word of God hold out a second chance of salvation beyond the grave?*

A. No, never. The Word of God states plainly that it is only in this life that we have an opportunity to accept the Lord Jesus Christ and be saved. (*John 3:18* and *8:21*) The Roman Catholic church's teaching about Purgatory is entirely pagan and contradicts everything that Jesus Christ and His apostles taught. The Bible nowhere sanctions the saying of masses or the paying of money to help souls in *Sheol* or *Hades*. Today is the day of salvation. It is the only moment we have. There is only one heart-beat between us and eternity. It is now or never. Our eternal destiny will be determined by the acceptance or rejection of Jesus Christ as Saviour, Lord and King.

THE PASSING SHOW

► **MARSHALL TITO** of Yugoslavia is a Roman Catholic and, according to a UP dispatch of last October 7, from Vatican City, has been excommunicated for placing Archbishop Stepinac on trial. Hitler was also a Roman Catholic, but was never excommunicated.

► **THIS COLUMN** noted last month that Mrs. Evalyn McLean, owner of the famous Hope Diamond, recently had it blessed to remove the legendary curse that is supposed to bring disaster to the family of its owner. Since then, early in September, Mrs. McLean fell and broke her knee, and a few days later her daughter, Evalyn McLean Reynolds, 24-year-old wife of former Senator Bob Reynolds, was found dead of the effects of an overdose of sleeping tablets in her Washington, D. C., home.

Thus, if these tragedies were due to the curse on the diamond, the blessing was useless; if the curse had nothing to do with them, the blessing was likewise useless.

► **BELA TUKA**, the Roman Catholic professor who was Hitler's puppet-premier of Slovakia, was hanged in Bratislava last August 20. He was accused of "plunging Slovakia into war against Russia and of persecuting the Jews," according to an AP report from Prague of that date. Hitler's puppet-President of Slovakia, the priest Josef Tiso, is also being held for trial, which was to take place last July 30, but was postponed.

► **AN OBJECTION** brought against Maj.-General William J. Donovan as Republican candidate from New York for the U. S. Senate was that his wife is a Protestant. This despite the fact that Donovan himself is a devout Catholic and has two Papal decorations, the Lateran Medal which he received from the Pope himself, and the Order of St. Sylvester from Cardinal Spellman.

► **EFFORTS** are being made to reduce illiteracy in Mexico City, according to a report from there to the N. Y. 'Times' of last August 7. A campaign launched nearly two years ago has resulted in the reduction of Mexico City's 326,785 illiterates by about 10%. About 18% of the population still cannot read and write.

► **CARDINAL HLOND'S** public statement that the blame for anti-Semitic pogroms in Poland can be placed on "Jews who today occupy leading positions in the government, and are trying to introduce a government structure which the majority of the people do not desire," is contradicted by the fact that only four Jews in Poland hold responsible government positions. There is only one Jew—Hillary Mine—in the cabinet of 20, and three among the 46 under-secretaries of state. These facts were revealed by reliable newspaper correspondent Larry Allen, in a recent AP dispatch from Warsaw.

► **THE THREE-MILLION DOLLAR** Parks Air College of East St. Louis has been given as an outright gift to St. Louis (Jesuit) University, according to the St. Louis 'Post-Dispatch' of last August 23. Oliver L. Parks, the donor, is a convert to Roman Catholicism and was made a Knight of St. Gregory by Pope Pius XII three years ago.

► **FASCISM IS REGAINING STRENGTH** in Italy, according to Thomas E. Healy, long-time foreign correspondent of the N. Y. Post in Rome. "At no time since the Armistice of 1943 has Fascism been more vocal, more daring and more sure of itself in Italy," he reports in the N. Y. Post of last August 23. He quotes from the newspaper 'Ratapan' (Drumbeat), which, he says, recently had a five-column banner headline which shrieked: "Death to the Jews," and whose leading article "brazenly protests the campaign against Fascism in Italy."

► **THE NATIONAL** Lutheran Council recently announced that baptized membership in the Lutheran Churches in the United States and Canada mounted to 5,522,307 in 1945, an increase of 117,516 in a year.

► **LEON DEGRELLE**, Catholic 'Rexist' leader of Belgium who took refuge on May 8, 1945, in Franco Spain after the collapse of Hitlerism, has long been sought by the Belgian Government as a traitor, but without success. Last August he was released on "restricted liberty" from a military hospital in San Sebastian by Franco's agents and ordered to leave Spain within a week. In less than 24 hours he had disappeared. The N. Y. 'Times' of August 27 stated that he had many friends in Spain because of his help to Franco during the civil war, and it was generally believed that they had helped him to escape by yacht or plane to Ireland.

► **OTOMAR KUBALA**, chief of the Hlinka Guard in Msgr. Tiso's Nazi-puppet government of Slovakia, was sentenced to death last August 24. According to an AP dispatch from Bratislava on that date, Kubala was known as "the Slovak Himmler," because of his wartime persecution of the Jews. Msgr. Tiso took charge of the infamous Hlinka Guard after the death of its founder, Father Hlinka, who was also a Roman Catholic priest.

► **BOTH** Postmaster General Robert E. Mannegan, and Assistant-Postmaster Gael Sullivan have been made Papal Knights by Pope Pius XII. The former was made a 'Knight, Commander' of the Order of St. Gregory, and the latter just a plain 'Knight' of the same Order, according to the Chicago 'Daily News,' which took pride in featuring the Knighthood of Gael Sullivan because he is a former Chicagoan.

► **A SPECIAL CHAPEL** for bullfighters has been built and blessed in the patio of the Juarez bullring in Mexico City, according to a recent issue of the El Paso (Tex.) Times. "The chapel," it says, "was built for the matadors to pray before they go into the bullring." Over the altar stands the image of the Virgin of Guadalupe.

► **THE BRONX** (N. Y.) 'Home News' of last August 20, quoted the Jesuit Father John E. Odou as declaring at Fordham University that Catholic convert-makers were "salesmen for Christ," and that "good salesmanship was an asset for convert-makers."

► **THE MOSCOW RADIO** last Sept. 8, called the Vatican one of the most powerful monopolies in the world, according to a London dispatch in the N. Y. Times of Sept. 9, and that it was "constantly expanding and strengthening its ties with big American monopolies with which it is united by common interest in conquering every new position in Latin America."

► **THE EPISCOPAL CHURCH** has a great mission in Central and Latin America, Protestant Episcopal Bishop Heber Gooden of the Panama Canal Zone declared in St. Bartholomew's Church in New York last September 8. "I doubt that more than 25 per cent of Central Americans are church-going Roman Catholics," he declared, and added: "Many Latin Americans are God-fearing atheists looking for a spiritual home, and object to the political stand of the Roman Catholic church."

► **EDMONDO ROSSONI**, former member of Mussolini's Fascist Grand Council, escaped from Italy by plane disguised as a priest from American-controlled Ciampino airport near Rome last August 30. A report from Rome in the N. Y. 'Times' of September 1, stated that the Italian authorities had been looking for Rossini for two years, and that the Minister of the Interior, in commenting on his escape, merely said, "there was no evidence that the priest was Rossini." He had a Vatican passport.

► **THE INCREASING STRENGTH** of Evangelical Christianity in Latin America was evidenced by crowded meetings of the Latin-American Evangelical Youth Union in Havana, Cuba, last August 4-5. On the evening of August 5, 5,000 Cuban Protestants joined in a mass meeting with the 100 delegates representing 1,250 young people's societies of 20 denominations in 17 Latin-American countries. According to The Christian Century of Sept. 4, Roman Catholic newspapers in Cuba immediately raised the bogey of "dangerous penetration of Protestantism," and warned Cubans against "disruption of their spiritual unity and destruction of their national solidarity by the Evangelical movement."

Book Review—

JESUIT MARTYR OR SABOTEUR?

EDMUND CAMPION, by Evelyn Waugh; Little, Brown & Co., Boston, 239 pp. \$2.75

THIS IS THE STORY of Edmund Campion, the English Jesuit who was hanged at Tyburn on December 1, 1581, during the reign of Queen Elizabeth because he "*did traitorously pretend to have power to absolve the subjects of the said Queen from their natural obedience to her majesty, with the intention to withdraw the said subjects of the said Queen from the religion now by her supreme authority established within this realm of England to the Roman religion, and to move the same subjects of the said Queen to promise obedience to the pretended authority of the Roman See to be used within the dominions of the said Queen.*" (pp. 206-7)

It was first written in 1934 by Evelyn Waugh, an ardent convert to Roman Catholicism, to commemorate the dedication of Campion Hall, the Jesuit College at Oxford. This American edition will doubtless have a wide circulation because of the author's increasing reputation as a writer of fiction. To the defense of this "*Jesuit and Martyr in the Reign of Queen Elizabeth,*" as the subtitle of the book has it, Mr. Waugh has brought all the ardor of the Catholic convert—as well as a frankness concerning the sordid side of his newly-espoused church which those born into Roman Catholicism would never dare to mention. He unblushingly describes the then Pope Gregory XIII, for instance, as "a lawyer and efficient man of affairs who had taken orders late in life, after the birth of an illegitimate son." (p. 69) This Pope Gregory "a friend of the Jesuits," Waugh further

calls him, succeeded Pope Pius V, who had issued the Bull of excommunication ("*Regnans in Excelsis*") against Queen Elizabeth, calling upon her Catholic subjects to disown allegiance to her. The Jesuits were then only about 30 years in existence, and to them was entrusted the work of "Counter-Reformation" which they have been engaged in to this day. Armed with the Bull of Pius V against England's Protestant Queen, they sent Campion, the infamous Robert Persons (or Parsons), and other Jesuits disguised as laymen under assumed names, to use every means to undo the work of the Reformation in England and re-establish the Pope's dominion there.

As a young man, Campion was a Protestant, a brilliant Oxford student and a favorite of the Queen. He actually was ordained a deacon of the Anglican church. He later left England, went to Douai, and then to Rome where he became a Jesuit priest. He was sent back to England in 1580 as one of a band of Jesuit missionaries to bring that country back to obedience to Roman Catholicism.

This band of Jesuit missionaries set out from Rome to England in the 'grand manner,' after being specially "briefed" by the General of the Order. Waugh refers to it as an "expedition" and a "crusade." "Before leaving Rome," he says, "*they were received in audience by the Pope, and given special faculties for their work.*" They travelled with great fanfare through Italy and were publicly received by cardinals and bishops in the principal

cities. They crossed the Alps into Switzerland, "the home of Calvinism," where, Waugh says, "*they put out of sight all evidence of their profession and disguised themselves,*" and disputed, very impolitely, with the Calvinist theologian Beza and others. They entered England in disguise, Persons as a soldier, Campion as a jeweler come to London to market his wares.

What is significant is that this papal invasion of Protestant England by Jesuit religious saboteurs came to nought. A few titled families, such as the Harringtons and the Howards of Norfolk, retained their allegiance to Rome. The mass of the ordinary English people remained steadfast in their allegiance both to the Queen and the reformed religion. Even today, despite increasing Roman Catholic propaganda and Irish-Catholic immigration, England remains 95% non-Roman Catholic.

Mr. Waugh's story in defense of this Jesuit "martyr," is a very readable story, and so subtly done that many American Protestants no doubt will close the book with a perplexed feeling of sympathy for the Jesuits and other Roman Catholics who suffered so cruelly under Queen Elizabeth. He tries to prove that Campion was hanged not because he was a traitor to his Queen and country, but solely because he was a priest. He makes no such defense of Campion's Jesuit colleague, Robert Persons, however, who escaped from England after Campion's death and, according to Waugh, "*busied himself in ecclesiastical and secular politics,*" and has become the prototype of the "subtle Jesuit."

It is Waugh himself who is subtle in defending his hero Campion from the charge of treason, and he does so by trying to prove that the Pope's Bull of excommunication against Elizabeth

was binding on Catholics in England *only when it could be put into execution*—when and as, for instance, an invasion of England would be carried out by the King of Spain, or through a successful Spanish invasion of Ireland. Campion and the other Jesuits who went to England were actually instructed by their masters in Rome, says Waugh, to explain to English Catholics "*that the Bull should always bind the Queen and the heretics; on the other hand that it should in no way bind the Catholics, as things then stood, but only in the future when the public execution of the Bull could be made.*" In other words, Catholics were bound by the Pope's decree to kill their Queen and overthrow their Protestant government when it would be expedient to do so.

This is exactly the teaching of the Catholic church today with regard to the killing of heretics and the attitude of Catholics toward our Protestant democratic government in the United States. The real doctrine of the church is to be put into execution when opportunity offers. In the meantime lip-service may be paid to democracy, freedom of religion, of press, speech, as a matter of "expediency."

But Mr. Waugh's attempt to defend the Jesuits' designs on England by applying this principle of expediency is rather weak. For while Campion and his fellow-Jesuits were working in England, the Pope's secretary of state publicly declared:

"Since that guilty woman of England rules over two such noble Kingdoms of Christendom and is the cause of so much injury to the Catholic faith and loss of so many million souls, there is no doubt that whosoever sends her out of the world with the pious intention of doing God service, not only does not sin but gains merit."*

We rightly shrink today at the picture of anyone being hanged, disembowelled and cut into four pieces because of his religious beliefs. That is what Mr. Waugh tries to make us believe happened in the case of Edmund Campion. Yet he cannot hide the

* Quoted from J. E. Neale's *Queen Elizabeth* (London, Jonathan Cape, 1937, 9th ed.) p. 251, in *The Saturday Review of Literature*, July 23, 1946.

THE EDITOR'S MAILBAG

SORRY! That delay with our October issue was caused by New York's truck strike.

OUR MAGAZINE TO MINISTERS

AS A RESULT of our appeal for funds to send our magazine to Protestant ministers, we have so far received contributions to cover yearly subscriptions to approximately 5,000. These, added to Protestant ministers already on our subscribers' list, bring the total of ministers who will now receive our magazine each month to nearly 10,000.

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PROTESTANTISM IN HOLLAND

A friend in Holland writes

"HERE IN HOLLAND we are greatly perturbed about the growing activities of

fact that Campion was one of a band of Jesuits specially sent in disguise by the Pope and the General of their Order as saboteurs to prepare the way for a Spanish invasion of England. The blame for Campion's execution, therefore, must be placed upon those who used his religious zeal as a weapon of political intrigue and an incitement to treason against his Queen and country.

L. H. L.

the Roman Catholic church. The number of Roman Catholics is increasing very rapidly here, owing to the greater number of births among them. They are increasing, in numbers and influence, over the Protestants. In some parts of Holland which have been staunchly Protestant from of old, the Jesuits, by means of clever propaganda, have regained all that they lost in the last fifty years, and the increase of the Catholic population has become so great that they have almost succeeded in changing Holland from a Protestant to a Roman Catholic country.

"Our great drawback is that the Roman Catholic hierarchy controls a highly centralized organization whereas the Protestants are divided into a number of small groups, each contending with the other.

"I am informed that you issue a magazine and would be happy to have copies of it and permit us to translate parts of it into Dutch for publication in our Evangelical papers. We know so little of what is going on in the world outside us, that you would be doing us a great favor by keeping us informed."

R. H. Borkent
The Hague, Holland

"I AM VERY INTERESTED in your work and in the intelligent way that you go after it. Over a period of forty or fifty years I have been taking anti-Catholic literature, but much of it is given to presentation only of the corruption in the church, and among the priests and nuns. While I know that those things exist, the publicizing of that sort of thing is not going to change Catholicism. You go after it in an intelligent manner in exposing the method by which the church was developed."

E.H.W., Portland, Ore.

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